

Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

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The Threefold Work of The Holy Spirit

BY M. G. READER HARRIS

"The Spirit of truth . . . he abideth with you and shall be in you" (John 14:17).

"Ye shall receive power when the Holy Ghost is come upon you" (Acts 1:8, R.V.).

IT is very necessary that we should understand what God's Word teaches about the offices of the Holy Spirit, because it is He who reveals the Lord Jesus.

THE HOLY SPIRIT "WITH YOU."

In the first passage quoted, the Lord was speaking to those who were living in the old dispensation. It was not yet the dispensation of the Spirit. Jesus Christ had not yet died and risen again and ascended and poured forth the Holy Spirit in Pentecostal power. He Himself was the embodiment of the Holy Spirit. He said to them, "The Spirit is with you."

In this Pentecostal Age he is still with every one in this world who will hearken to his voice. There are hundreds of those who are calling themselves Christians to-day who know nothing more than the Holy Spirit with them. They have accepted the truth, as the Holy Spirit has taught them through the Word, that Jesus Christ died, that their sins might be pardoned; they have said, "I want to go to heaven, I do not want to go to hell." They have asked for forgiveness, but they do not know anything more than that; they are living in the blessing of the old dispensation.

THE HOLY SPIRIT "IN YOU."

The Lord went on to say, "He shall be in you." When was the day that the Holy Spirit came in to those disciples? It was on the day of Christ's resurrection; when, having died and risen again, He breathed upon them, and said, "Receive ye the Holy Ghost." The Holy Spirit came in to their hearts. It was not yet their Pentecost, but from that time those men and women began to understand the things of God.

The Lord had said before, "Except a man be born again, he cannot see the kingdom of God." While Jesus was here on earth He had talked to his disciples about the things of the Kingdom, and they had never understood Him. He said to them, "How is it that ye do not understand?" But when He breathed upon them, and the Holy Ghost came to their hearts and was received by them, then their eyes were opened to the things of the Kingdom. The spiritual "Kingdom of God" was not yet set up. That began on the day of Pentecost. This was the preparation for, the earnest of, the coming Kingdom.

If you have not received the Holy Spirit, pray for Him. Do not say, "It is not Scriptural to pray for the Spirit." God says, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." (Luke 11:13). The Holy Spirit came into those disciples' hearts

and prepared them for the Baptism of the Holy Ghost, and set them seeking.

THE HOLY SPIRIT "UPON YOU."

The Spirit taught them what the Kingdom would mean to them; that they must be cleansed from all sin, in order that they might be filled with the Spirit of God.

Jesus had said, "Tarry ye until ye be endued with power from on high," and "ye shall receive power when the Holy Ghost is come upon you."

And those disciples thought it worth while to tarry before God for ten days, while God was speaking to their hearts, and while He was emptying them, as they were laying their all on the Altar, and claiming from Him the mighty power to carry out the commission the Lord had given them: "Go ye into all the world, and preach the gospel to every creature."

Perhaps you have received the Holy Spirit, as they had at this time, and He is showing you the things of the Kingdom. He is telling you that there is a power for service and a joy and peace that you have not yet found. You have listened, and you have said, "I wish I knew that power, and had that joy in my heart." But God never gives power without purity, and so He has provided a way for every one of us to have our hearts cleansed from sin, in order that He may fill us with Himself and give us power to serve Him.

How is it to come about? "He shall baptize you with the Holy Ghost and with fire." The Holy Ghost, as God's Fire, must fall. This Fire falls on the Altar; the Lord Jesus Christ Himself is the Altar, and you must lay yourself upon the Altar. All you have, and all you are, and all you ever will have, must be utterly and wholly, and forever abandoned to God upon that Altar. Take your place there.

Claim that in Jesus you died and rose again; more than that, take by faith the place God says is yours in Christ, ascended and seated at his right hand, the place of power; and trust for the promised Fire to set you free from all the bands that bind you. "For our God is a consuming fire."

* * *

There is a great deal of "claiming" blessing from God which never reaches the point of "receiving." A need is felt. The fact is apprehended that the supply of that need is to be found in the "riches in glory in Christ Jesus"; the soul claims the blessing it needs and too often rests there.

There is strong desire, and hope that God will answer the request on the ground of the rights laid up in Christ Jesus—but desire and hope are not faith.

Faith takes. It rests upon the promise of God and counts the promise true. The test of faith is that it is always present, and takes the blessing now.

"For every one that asketh, receiveth"—taketh (Luke 11:10). The Greek word translated "receive," also means

"to take," and conveys the idea of at once accepting and therefore possessing. Herein lies one secret of prevailing prayer. The will of God may be sought and known, and hindrances may be revealed and turned from; but if the hand of faith is palsied and does not *take* the coveted blessing, it is as far distant as ever.

To be enabled to "take," we must be energized by the Spirit of God. "Faith cometh by hearing." Harken to the voice of the Lord as He speaks the word of power, "Receive ye" (John 20:22). Trust the Holy Spirit to inspire the faith and *accept now* according to the promise. "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them." Mark 11:24.

This is the reason for the existence of the Pentecostal League of Prayer. In every Church and Chapel in our land, there are many earnest souls hungering and thirsting for this Pentecostal blessing—the Baptism of the Holy Ghost. The Churches must be revived through the individual members. We therefore invite all who join the League to pray:

1. For the filling of the Spirit of all believers.
2. For the revival of the Churches.
3. For the spread of Scriptural Holiness.

A terrible wave of indifference concerning spiritual things has been sweeping over Christendom. Many professing Christians live so like the unsaved men and women around them, and show so little of the Spirit of Christ, that they are stumbling-blocks to the world. Truly there is need

of a revival of Holy Ghost religion, and it must begin in the hearts of God's people.

How may it be brought about? By prayer. United prayer. Importunate prayer. If you want a blessing in your own soul—we invite you to join our praying thousands.

Next, tell your friends about the League of Prayer and get them to join also; then meet together for prayer and waiting upon God. Never mind if you are only two or three—God meets the twos and the threes—meet together and pray! pray!! pray!!!

It is his will for us, not only that we should be filled with the Spirit ourselves, but that we should have power with Him in praying the conviction of his Spirit on the world; and that out of us should flow "rivers of living water" to thirsty souls around. When the believers are really sanctified, the sinners will be won for God.

"Oh for a passionate passion for souls,

Oh! for a pity that yearns,

Oh! for the love that *loves unto death*,

Oh! for the fire that burns.

Oh! for the pure prayer-power that prevails,

That pours itself out for the lost,

Victorious prayer in the Conqueror's name,

Oh! for a Pentecost!"

—*Spiritual Life.*

Rock of Ages

THERE is no call for the fret and fever of our brains and hearts when we have Christ on Whom to build. He gives us security. He brings us peace. Our tired thoughts rest on Him. Our sharpest sorrows find an explanation in Him. Behold, says God, *I lay in Zion for foundation a Stone, a tried Stone, a precious Corner-Stone* (Isaiah 28:16).

I.

The Foundation is Christ. What nobler, more sufficient, more incomparable foundation can we have?

Christ in his teaching is the Rock on which our souls are settled and based. When He was in the world, his teaching came as a blessed surprise. The simplicity of it; the morning freshness, which separated it from the musty traditionalism of the scribes; the freedom from troublesome legalities and rules; the insistence on profound and spacious principles—these things drew the common people to it and Him. Most of all, it had the note of heavenly majesty and authority. It proceeded from One Who gazed straight into truth, and Who had the last word to speak about God and man. We have no positive assurance, in the sphere of spiritual belief, apart from Christ; we are moving among dubieties and contradictions, till we sit at his feet. "The annals of the Papacy," Lord Morley says, "are one thing in the hands of Pastor the Catholic, another thing to Creighton the Anglican, a third thing to Moller the Lutheran, and something again quite different to writers of more secular stamp like Gregorovius." If you have this variance of view in connection with human history, the variance and opposition and mistake are accentuated when the inquiry is into the deep concerns of the soul. We dare not trust man's wisdom here; it is foolishness. The Gospel of Christ explained and enforced by the Spirit of Christ, is what we want.

Christ in his redemption is the Rock on which we reply. What ails you and me? Grief? Yes, but more than grief.

Ignorance? Yes, but worse than ignorance. Strife? Yes, but that which feeds the flames of strife. It is sin which ails us. And men have sought the healing of sin in a multitude of ways, leaving no method untried which might bring the sense of pardon and peace. Augustine portrayed the weary search in the *Confessions*, and Bunyan in the *Grace Abounding*, and Pascal in the *Thoughts*. Thomas Bilney knew it, and George Fox, and John Wesley; and we have known it too, who are smaller than these "princes of the chariot." By forgetfulness, or by formalism, or by self-centered effort, or by sacrifice and suffering, we strove to rid ourselves of sin. But it was useless; until we "saw our Savior plain," and trusted none but Christ, and were healed by the medicine of his blood. And as the cure commenced in an act of simple faith, it is continued and completed by the habit of simple faith. We are redeemed from the power as from the curse of sin by looking away unto Jesus. The remembrance of Him, the cry to Him, and the appropriation of Him, in each of our emergencies, make us more than conquerors. He, He alone, overcomes and ends our sickness and our death.

Christ in his rule is the Rock on which all strong and abiding lives are built. Men have always been eager to learn how the art of living can best be carried out. In Greece, the Epicurean said that happiness was the standard; and the Stoic retorted, "No, not happiness, but duty"—duty which preserves the stars from wrong. In Palestine the Pharisee held that our external righteousness should be the governing force, and the Essen, in his limestone cave by the Dead Sea, held that meditation and a rigorous seclusion from the pollutions of the crowd were the aims the soul must seek. So it has been in other lands and times—the mind probing into the question of where the highest good is to be found, and the will trying to translate this answer or that into the experience of every day. But only in Christ do men see the path running straight

before them, which leads to holiness and fruitfulness here, to glory and God hereafter. Only in Him do we live well and greatly. It is not merely that He is the Supreme Pattern; it is that He is the indwelling Power. His Spirit imparts to us his own life, and a union so vital with a Keeper so divine changes us into his likeness. "When I say Christ is God, and my Christ is God," wrote the Scots Covenanter, "I have said all things, I can say no more."

II.

If Christ is foundation, God Himself lays the Foundation. And what assurance and triumph that recollection should stir!

I travel far back in thought. Beyond the birth of constellations and worlds. Beyond the creation of man. God is in his eternal past. Foreseeing our fall and sin and misery—their freedom, their wilfulness, their evil—He nevertheless yielded up his Son to the mission, so heavy both for the Sender and for the Sent, of saving us. The mission would crush an archangel's strength, and would exhaust the love burning in the seraph's heart of fire; but Christ is competent to discharge it. God entrusts it to Him; and the Stone is laid.

Then I travel down the ages until I arrive at the *annus domini*—the acceptable year of the Lord, when St. John and the others beheld his glory, glory as of the Only Begotten of the Father. The incarnation enrolls Christ in our needy company. The obedience is his fulfilment for us of all righteousness. The crucifixion is his bearing of our condemnation. The resurrection is the guarantee that his work is accepted and crowned. The ascension is the prophecy of his opening to us the gates of the City of God. More than ever the Stone is well and truly laid.

Forward yet I journey. The day of Pentecost has come. The Spirit descends in tongues of flame. The New Testament Church receives the baptism of power from on high. And wherever its envoys go, they preach Christ, urging men to cease building on sinking foundation of said, and to plant faith and life on Him. Men believed then, and have been believing ever since.

So I reach myself. Has God broken my pride, and taught me to boast, all the day long, and all the year through, solely and victoriously in Christ, the Teacher I confide in, the Redeemer I trust, the Ruler I obey? Dr. Johnson had a friend of whom he said, "He has not been in the inside of a church for years, but he never passes a church without pulling off his hat." Christ will not be content, and we shall not be blessed if we pass Him with doffed hat and bowed head, and empty praises. In every circumstance and at every moment, we must be entering into Him and his salvation. And thus the Stone will be laid of God beneath and within our very souls.—*The Life of Faith.*

THE SIGN OF HIS COMING

REV. ALBERT NORTON, INDIA

THE disciples said to Jesus, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the age." Our Lord did not rebuke them for asking these questions, neither will He rebuke us for asking the same. The present terrible world-wide war has brought these questions anew to the front. And if we are wise, we shall get all the comfort and consolation we can from the prophecies of the Word of God. The "seven times" of Dan. 4:16, indicate the seven years of solar years, comprising the 2,520 solar years of the "Times of the Gentiles," which many scholars believe to have begun in February or March, 604 B. C. Dr. Willis Judson Beecher in his valuable book, "Dated Events of the Old Testament,"

says, "Bible writers count time by units only, disregarding fractions. In the Assyrian records the year is also counted to the incoming king not as his first year, but as his accession year, his first year being the one that begins with the following new year. For example, Nebuchadnezzar became king at some time during the year that began March, B. C. 605, but that year is counted as the twenty-first year of his father, Nabopolassar, while the first year of Nebuchadnezzar was the year that began in the following March." viz., in B: C. 604.

One reason of reckoning the "seven-times" from the commencement of the first year of Nebuchadnezzar's reign was that Daniel said to Nebuchadnezzar, "Thou art this head of gold," and the fact that sovereignty was transferred from Jerusalem to Babylon, from Israel to a Gentile nation, at the commencement of Nebuchadnezzar's reign; also the seventy years' captivity began at about this time, the commencement of Nebuchadnezzar's reign.

Reckoning the "seven times," the 2,520 solar years, from March, 604 B. C., they will expire in March, 1917 A. D.

Also another chronological period of great importance expires in the same year. Rev. H. Grattan Guinness, the learned author of "Creation Centered in Christ," and of other able books on prophecy, says, "It is a very notable fact that a second most remarkable period ends in 1917 A. D. The 1,335 years of Daniel 12:12, the *ne plus ultra* of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1917 A. D. leads up to 622 A. B., the great Hegira era of Mohammedanism, and the starting point of the Islam calendar. The year 1917 A. D., is consequently doubly indicated as a final crisis date, in which the "seven times" run out as measured from two opening events, both of which are clearly most critical in connection with Israel, and whose dates are both absolutely certain and unquestionable." Most solemn is the present time. The decisive battles and contests of the present great war will have been fought and decided before this time has expired. And we can say that, in all probability, the fate of different nations will have been decreed, and the map of Europe made anew. Israel re-instated in Palestine with an autonomous government, and the nations of Europe made more ready for "The Coming Prince," "The Man of Sin," he who can be called "Antichrist" as no other can, the "wild-beast emperor" of Rev. 13 and 19.

In the meantime what can the saints of Christ do? They can love his appearing with increasing intensity, and keep waiting on tiptoe for his *parousia*, as described in I Thess. 4:14-18 and I Cor. 15:23, 50-52, which must take place very soon. Hourly can we keep saying—"Even so, Come, Lord Jesus."

To win the degree of Master of the Arts of Life is a far more considerable undertaking than to become a master of science. Bulk of information might fill the latter requirement, but a mastery of the finest of fine arts—that of living—is never to be achieved in some study "far from the maddening crowd's ignoble strife," but in our contacts with people in the friction of the street and market place. The real demands of life which we must meet resemble with far more closeness the difficult achievements of a circus performer than they do the studious pursuits of a library.—*Halford E. Luccock, in "Fares, Please!"*

Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—*George S. Merriam.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

*Called unto the fellowship of his son Jesus Christ
 our Lord. I Cor. 1:9.*

"To stretch my hand and touch Him,
 Though He be far away;
 To raise my eyes and see Him
 Through darkness as through day;
 To lift my voice and call Him—
 This is to pray!

"To feel a hand extended
 By One Who standeth near;
 To view the love that shineth
 In eyes serene and clear;
 To know that He is calling—
 This is to hear!"

YOUNG PEOPLE'S MEETING

An especial feature of the Nashville camp-meeting will be the Young People's Meeting which will be held July 20-23. There will be delegates from the different young people's societies of the Nazarene Church throughout the Tennessee district. Subjects of vital importance to the success of the work of these societies will be discussed. Rev. R. T. Williams, who has had much experience with young people in college life and elsewhere, will preach each day along lines especially helpful. Sunday will be a full missionary day, beginning with the Sunday-school and continuing throughout the day. Pray for these meetings.

THE REALITY OF LIFE

How few people seem to realize the solemnity of living. We can pass this way only once, and are responsible for the life committed to us for this one journey through life. God has a purpose for every individual, but there can only be the revelation of this purpose as the life is yielded to Him. The plan of God for the life is the place of greatest victory and the sphere of the most fruitful activity. We may refuse his whole will and try to choose for ourselves and He will use us in another sphere, but it will be his second best for us. He has placed us here to serve Him with a whole-souled devotion of heart and life, and a life thus lived will recognize the responsibility of living for others. There is so much of sorrow in the world. Hearts are breaking all around us. It is our responsibility to encourage and to comfort the troubled hearts with whom we come in con-

tact. It is also our business to search out these who so need help whenever it is possible to reach them. We fear the great lack of the time is a burden of responsibility—a real, melting love for the lost.

This is not a time for lightness and frivolity. It should be a time of serious thinking when men and women give themselves to service for humanity, when there is the poured-out life for a suffering, sin-sick world. How vital that we recognize the stern realities of life, the God-given responsibilities that are ours.

ANSWERED PRAYER

There are various tokens of answered prayer, and different people have varied experiences along this line. It is a matter of such vital importance to the child of God that we desire to give our readers any helpful suggestions we can along this line, hence we are giving some thoughts from an exchange and we trust they may be a blessing to many who are trusting God for answered prayer.

"When the praying one has a firm confidence amounting to a moral certainty, that the prayer is in perfect accordance with God's will, he may take it as a conviction that the prayer is answered. This sign is generally in the shape of a firm confidence, without knowing any special cause for it. The outward circumstances are still unchanged, mountainous obstacles may seem in the way of the prayer being answered, the soul may have no outward evidences of the answer, and yet the mind has a calm conviction, and the heart has a restful assurance, that in some way the subject matter of the prayer will come out all right. As a rule in such cases, the soul has no idea how the prayer will be answered it has no plan as to the mode of the answer; perhaps it would be puzzled to invent a way for the answer; but in spite of its darkness, and all appearances, there is an unaccountable conviction that the thing will be done.

"Another sign of answered prayer is a deep, strangely sweet indifference as to whether the prayer is answered or not. This is not the dull, stupid indifference of death, but the sweet, vivacious, joyful indifference of intense life. It is accompanied with an ardent love for God's will. There may be a sudden burst of passionate attachment to God's will, which it sees to be infinitely preferable to all its own desires, so that it is lifted out of its own petitions and away from any special choice into the visions of the sweet and boundless will of God which make it seem for the time being utterly indifferent of its own petitions. I know a man who, in great financial straits, was pleading with God for weeks for relief. Suddenly, one night, he experiences a sweet, joyful indifference come into his spirit as to whether he was relieved or not. From that moment he knew that his prayer was answered, and the sequel abundantly verified his conclusion.

"Another token is when the prayer is entirely taken from us, so that we have no inclination to pray it and even forget at times to mention it in prayer. Sometimes the soul will feel a gentle check upon it not to offer the petition. The burden of prayer has been like a storm which has gathered itself into great vigor and swept through the soul for days or weeks with its rending wind and torrents of rain, but when the storm is passed all is still; the birds come out to sing, the raindrops glitter on the leaves, the rainbow floats on the receding cloud, but every element of the tempest has disappeared. This is sometimes the likeness of a tempestuous prayer which has spent itself through the soul. In such a case, when we attempt to offer the prayer we find ourselves forgetting to plead, and an involuntary thanksgiving springs up from the depths of the inner spirit. We

cannot force ourselves to keep on begging, for a great calmness has come, and happy thoughts, like singing birds, flit through the mind.

"Another sign of answered prayer is a victorious laughter of the heart. It may be difficult to describe this phenomenon, yet it is Scriptural, and, in some instances, a marked experience in prayer. This particular sign is apt to come to the soul when praying in great distress or against seeming impossibilities. We have an instance of this in Sarah, who, with her husband, had long been praying against the seeming impossible, and the answer to her prayer was preceded with triumph and laughter. Isaiah records a similar experience when he and Hezekiah were praying to God against the besieging army of the Assyrians. This is the word which the Lord hath spoken concerning Sennacherib: 'The daughter of Zion has despised thee, and laughed thee to scorn.' It is evident that Isaiah felt that strange, divine laughter go through his soul. Sometimes, when I have been pleading for an hour or more for God to do a work seemingly against all earthly odds, I have felt a sweet ripple of inexpressible laughter go through my spirit and found myself involuntarily smiling through my tears. Just as there are different signs, so there are different kinds of prayer. I think it will be found that particular kinds of prayer will be accompanied by particular signs of the answer.

"Sometimes God gives a mark of answered prayer in the shape of a great rebuke or a deep cutting humiliation. In such cases God greatly honors the soul by putting its faith to a severe test. We have Scripture samples of this in the case of Hannah, whose prayer was so ardent and spiritual that it surpassed words, and only her lips moved, and Eli severely rebuked her as a drunken woman. Another instance is that of the mother of Jesus at the marriage in Cana, whom Jesus seemed to speak to in a severe manner, when she requests him to produce wine. Another case is the Syrophenician woman, whom Jesus compared to a little dog. Please notice that in all these instances the humiliation, mortification and rebuke preceded the most remarkable and abundant answers to prayer. These answers are still repeated in spirit. Sometimes in great agony of prayer we feel as if God is treating us coldly, as if we are spurned from his presence, and our hearts feel lacerated with severe rebukes; yet, instead of these feelings driving us from God, we run to Him and crouch the closer still, and feel perfectly willing to bear any reproach, or stigma, if He will only hear our cry. With these seeming rebukes there is given a greater fervency of prayer, so that in the apparent rebuff there is an intuitive persuasion that if we persevere the petition will be granted. We are not to seek for any of these signs, but to earnestly seek God for the things needed, and let Him send the signs according to his loving will. We must be careful not to fret our hearts or minds about the answers to our prayers, for all such worry and fret only delay the answer.

"The very climax of prayer is where the most vehement desire in the spirit is conjoined with the most restful patience upon the movement of God's will. The foregoing signs are some of the telegrams which the Holy Spirit dispatches into us that our petitions are granted through the infinite merit of Jesus."

"Of two evils, choose—neither."

"There are but two things which a Christian is charged to buy and not sell, time and truth; both so pernicious that we must purchase them whatever the cost."

THE SPIRIT THAT CONQUERS.

BY ANDREW MURRAY

"Whose house we are if we hold fast our boldness and the glorying of our hope firm unto the end."—Heb. 3:6.

STEADFASTNESS, perseverance, this is indeed the great need of the Christian life. There is no question that exercises the earnest minister of the Gospel more deeply than what may be the reason that so many converts grow cold and fall away, and what can be done that we may have Christians who can stand and conquer.

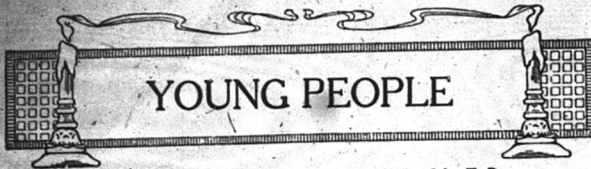
The words of our text teach us what the cause of backsliding is. They show us at the same time what the secret is of restoration, as well as of strength to endure unto the end—"if we hold fast our boldness, and the glorying of our hope firm to the end." Or, as it is expressed a few verses further on, if we hold fast the "beginning of our confidence firm unto the end." A boldness and confidence that makes us glory in hope of the glory of God, and glory in tribulation, too—this it is that makes us strong to resist and overcome. Nothing can make us conquerors, but the bold and joyful Spirit, that day by day glories in the hope of what God will do.

It is in this that so many fail. When first they found peace they learned they were saved by faith. They sought to hold fast the light and blessing and the joy they had found; they knew not that it was their boldness of faith, the glorying of their hope, the beginning of their confidence—that is, it was they needed to hold fast firm to the end. And even when they learned something of the need of faith and hope, they did not know how indispensable the boldness of faith and the glorying of hope were. No one can conquer without the spirit of the conqueror. Powers of sin and Satan, of the world and the flesh, are so great only he who is bold and glories in his hope of what God will do have strength to resist them. And he only can be bold to face the enemy who has learned to be bold with God, and to glory in Him. It is when faith becomes a joy, and hope a glorying in God, that we can be more than conquerors.

Would you know the blessedness of all it means, "whose house we are" see here the open gate. In spite of all the enemies that surround you, yield yourself boldly to Jesus Christ as his—your heart a home for Him to dwell in. Glory in the hope of all that He has promised to perfect in you. "Hold fast the beginning of your confidence firm to the end." Was not that beginning this that you confessed yourself to be nothing, and Christ to be all? Did you not just cast yourself on his mighty saving power? Hold fast this beginning with the greatest confidence. He will each moment guard and keep his house, and maintain his work within it. Claim boldly and expect confidently that Christ the Son will be faithful over his house. And when the difficulty arises; but how always to maintain this boldness and glorying of hope, just remember the answer the Epistle gives, "Consider Jesus who was faithful." Yes, just consider Jesus! How faithful, even unto death He was to God in all that He had given Him to do for us. Let that be to us the assurance that He, who is still the same Lord, will be no less faithful in all the blessed work He can now do in us, "if we hold fast our boldness, and the glorying of our hope firm to the end." His faithfulness is our security.—Selected.

"To be an overcomer, the first thing is to overcome yourself."

"Are you doing any telling work for God? Wishing, hoping, longing, are good, but what are you doing to really save a soul?"



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A LESSON IN THE SCHOOL OF SACRIFICE

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the Church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man, and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort, but in luxury, and denied themselves nothing that they felt it desirable to have. They were Church members and gave generously; but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused and took a snapshot of the scene. "That's a curious picture. I suppose they are very poor," he said to the missionary who was the interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow?—Selected.

WHAT WOMEN OWE TO CHRIST

Women under Hinduism are unwelcome at birth, are affianced and married in early age without their consent or choice, and frequently they become "child-mothers." If her husband dies she is accused of causing his death, although he may be eighty years old, and she only a child. As a widow she is "accursed" and has no hope of re-marriage; she is despised, ignored, starved, refused the joys of life,

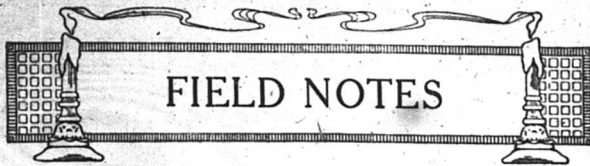
and undergoes life-long suffering. Her head is shaved, and she must wear no ornaments. She becomes a drudge for the rest of her days to her husband's relatives. She has no hope of heaven or future bliss unless she would burn herself alive bound to the dead body of her husband, but which of course a merciful government has now forbidden. But many women to-day prefer burning to the degradation and life-long suffering of a widow's existence.

Under Mohammedanism also women are unwelcome at birth, untaught in youth, unloved in marriage, and are frequently only one of several wives of one husband. In old age she is uncared for, and in death unmourned. She is told she has no soul, no place in heaven and no relationship to God. She cannot pray and has no place in religious worship. On earth she is allowed no freedom, being continually shut up, and on the rare occasions she is allowed to go out she must be closely veiled, so no man can see her face, and she has no future at death.

Under Confucianism and other Chinese religions women are not taught any religious responsibilities. Her religious outlook is one of ignorance and mystery. Under Hinduism she leads a degraded life, because of some sin in a previous existence. Her only hope is to be reborn as a man. Under Paganism of all kinds, woman is only an animal, a poor, weak brute to serve man.

It is only under the teaching of Jesus Christ, where women enjoy full liberties. In her home, in the streets, in the office, in all the business of life, she is loved, honored, and protected. In religious worship she enjoys a full and equal share with man in every privilege of an open Bible and open Church. Her soul is as precious as man's. The teaching of Christ is "there is neither male nor female" in Him.—Sel.

PRAYER is warfare. It is a "fight of faith," a wrestling "against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:12, R. V.) God has need of a host of prayer-warriors at this time. Everything depends upon the mobilization of spiritual forces, for not only is war raging in this world, but there is a great conflict in the spirit-world; there is "war in heaven" (Rev. 12:7). God is calling upon his sons and daughters in Christ Jesus to rally to his standard and wield the weapons He has provided against his foe. These weapons are "the sword of the Spirit, which is the Word of God" and "All-prayer." They are the two defensive weapons enumerated in Ephesians 6, when St. Paul exhorts Christians to "put on the whole armor of God." It is not sufficient that we be guarded ourselves from attack; there is a need to carry the war into the enemy's camp. St. Paul testifies in 2 Cor. 10:4-6, "The weapons of our warfare are not carnal, but mighty through God." These mighty weapons therefore we must learn to use if we would be good soldiers of Christ Jesus. Strongholds of the enemy have to be "pulled down," (the drink-fiend, the gambling-spirit, the worldly conformity demon); they must be dealt with primarily on our knees. These weapons are mighty through God. He says so. Let us put Him and them to the proof. They are mighty also to the "casting down of imaginations," or reasonings, "and every high thing that exalteth itself against the knowledge of God." How many have wrong views of God, and prejudice and superstition hold them in an iron grip! The Word of God and prayer can alter things—God says so—He can "bring into captivity every thought to the obedience of Christ" in other men's hearts and lives, when our obedience is fulfilled. Intercessors are needed. Will you give yourself to this ministry for his glory.—Exchange.



Living Water is 75 cts. a year.

C. C. Rinebarger is in a revival campaign at Shenandoah, Iowa.

The great camp-meeting at Cincinnati, Ohio, is now going on.

Rev. J. B. Kendall is engaged in the camp-meeting at Wilmore, Ky.

Revs. W. L. Huggins and Z. T. Johnson are in the closing days of a meeting at Eldorado, Ga.

Rev. J. F. Owen is holding the Bethel camp-meeting at Roscoe, Ohio. He will continue till June 25.

W. B. Josselyn is holding revival services with E. B. Willis, pastor of Wynn chapel, Nashville.

Rev. A. J. Vallery of Memphis preached last Sunday forenoon and evening at the Pentecostal Tabernacle, Nashville.

NEW CATALOGUES

Send for a catalogue of Trevecca College to Dr. C. E. Hardy, Nashville, Tenn.

I have been at Brunswick, Ga., in a meeting in which souls were saved and the healing touch of God was upon the people. I wish for *LIVING WATER* and its readers God's best.
R. O. SMITH.

Our annual camp-meeting at Decherd, Tenn., will begin June 25, and continue two weeks. Rev. J. J. Rye will be the evangelist in charge. H. A. Hamby is pastor.
Decherd, Tenn. C. C. SHELLY, *Secy.*

WANTED

Someone to do stenographic work. Write
C. E. HARDY,
Trevecca College, Nashville, Tenn.

I have recently located in Memphis, Tenn., and am opening a rescue home for fallen girls. However, I should like to hold two or three meetings in Tennessee or other sections not too far removed from Memphis.

A. J. VALLERY,
1980 Mannilla Ave., Memphis, Tenn.

I have just closed a meeting at Red Star, Alabama, with success and victory. Brother Marvin Shippey was with us and did good work. Anyone needing help in evangelistic work would not make a mistake in securing his services. Eighteen prayed through to victory. I go from here to Bon Air, Tenn., to assist in evangelistic work, beginning June 18.
CLAUDE MYERS.

The Inter-Denominational Tri-County Holiness Camp-meeting will be held at New Carlisle, Ohio, June 23 to July 4, 1916, inclusive. We have secured the beautiful Chautauqua Grounds and will be able to furnish accommodations for all who come. You must engage your tent ahead from the Secretary. Boarding house on the grounds. The following evangelists will conduct the meetings: Bro. G. C. Bacon, Nazarene Evangelist, Alliance, Ohio; Bro. John Butler, Quaker Evangelist, Dublin, Indiana; Bros. R. G. Fintch and G. A. Schoonbie, 1810 Young St., Cincinnati, Ohio. Very able singing evangelists have also been secured. We expect to meet in convention on Tuesday, July 4, so come prepared to stay over with us.

GEO. ULERY, *Pres.*

PAUL MARSHAL, *Sec.*, New Carlisle, Ohio

We have just closed our work at Bending Chestnut, to enter the field wherever the Lord may lead. The work there the past eight months has been good. Many times our hearts were made to rejoice as the Lord would meet our souls and bless in our monthly services. The battle oftentimes was hard, but trusting in Jehovah's great arm we hastened on, expecting victory through the blood and his promises.

Misses Cox and Hardee were with us in the meeting. Miss Cox preached the old time salvation on Bible lines, repentance, confession and restitution, with a godly sorrow for sin. Ten souls prayed through to victory. Miss Hardee rendered splendid service at the organ and singing the gospel songs under the power of the Holy Spirit.

The hearts and homes of the people were opened to us, and their kindness and hospitality we shall never forget. We visited most every home in the vicinity, and trust that the seed sown will bring forth an abundant harvest. Our hearts are yet burdened for others who yet resist the Savior. We ask you to remember these in prayer.

MARJORIE G. TOUSLEY.

REQUESTS FOR PRAYER.

Pray for the salvation of a young man.

Pray for the healing of a brother at Algood, Tenn.

Prayer is requested for a young man at Scottsville, Ky., that he may be healed and delivered from the tobacco habit.

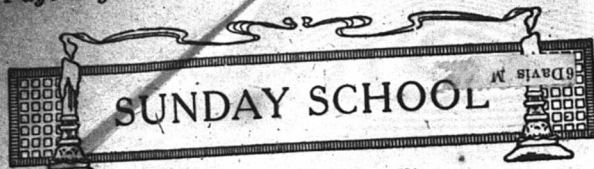
SLATE OF SOLOMON AND ALLIE IRICK

Little Rock, Ark.—June 9-19.
Coal Grove, Ohio—June 23 to July 3.
Olive Hill, Ky.—July 7-16.
Mount Hope, Goddard, Ky.—July 20-30.
Protection, Kans.—August 4-14.
Dodsonville, Texas—August 18-28.
Des-Arc, Mo.—September 1-11.
Honey Grove, Texas—September 14-25.

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REVIEW

LESSON FOR SUNDAY, JUNE 25, 1916.

Golden Text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The lessons of the quarter contain two prominent facts: the conversion of Paul and the spread of the gospel beyond Jerusalem and to the Gentiles.

I. Ac. 9:1-31. Paul's conversion was more marked than ordinary ones but not more sudden. All who truly pass from death to life, do so in a very short time so far as the actual passing is concerned.

II. Ac. 9:32-43. The Lord Jesus who dealt with Paul directly in halting his sinful course, here deals with Aeneas and Dorcas through Peter to heal one and raise the other.

III. Ac. 10:1-23. A prominent truth here is preparedness. Peter was prepared to give the truth to Cornelius, and Cornelius had been prepared to hear it. Christians should ask God to fit them for specific acts of service and also to fit the ones to whom the service is to be rendered that they may receive the benefit of it.

IV. Ac. 10:24-48. How long Cornelius had prayed before he heard Peter's discourse we do not know. It came, no doubt, in answer to his prayers. And the Jews present received help on one line as truly as the Gentiles did on another.

V. Ac. 12:1-29. Here we see God working again in answer to prayer. Even while the people were praying for Peter he was coming out of prison and coming to the house.

VI. Ac. 11:19-30; 12:25-; 13:12. Persecution that scattered the church, also scattered the truth. And one marked result was that the first regular sending forth of missionaries took place.

VII. Ac. 13:13-52. This lesson illustrates the principle: "To the Jew first," but not only. When the Jews at Antioch (in Pisidia) refused Christ, and thus refused to be agents to preach Him to the Gentiles, Paul and Barnabas turned to the latter.

VIII. Ac. 14. The heathen cripple at Lystra came to the point of faith for healing much sooner than some do now who have had more advantages.

IX. Ac. 15:1-25. The council at Jerusalem decided a very important question, namely, that Gentiles who believe on Christ need not keep Moses' law in order to be saved.

X. Ac. 15:36 to 16:15. The lesson records the first entrance of the gospel into Europe, the first country being Greece. The first convert was Lydia.

XI. Gal. 6. This lesson, summed up, is "Walk in the Spirit."

XII. Ac. 16:16-40. The conversion of the jailer was a marked victory for the cause of Christ. It shows how God works in spite of persecutions and even makes that persecution aid his purpose. It brought Paul and the jailer together.

"The first step towards convincing others of the reality of holiness, is to have it yourself."

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